2: Bailey G-5 (ca. 1854) 1863
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I shall say nothing, for they have long associated, although they have not yet intermarried, with the neighbouring Singhalese. The former resemble those of Nilgala. If they are less wild, it is but a shade less wild, almost too slight to be called more civilized. They, in like manner, are distributed in small tribes or families. They live in huts formed of boughs and bark, not so much from any advance in civilization, as from the dearth of rock caves, which abound in Nilgala; but they, too, become Troglodytes in wet weather. They cultivate small patches of chena,* but their chief source of livelihood is the produce of the chase, and honey; and they move about from forest to forest, guided by the blossoming of the flowers, in search of bees and game. Their number in 1856 was 364, but some of these even were much more wild than others.

Both Nilgala and Bintenne Veddahs regard, for each tribe, particular tracts of country as their own, and are, as Knox tells us, careful not to trespass over each other's bounds, and they observe the custom, still prevalent among Kandyans, which entitles the lord of the soil to a portion of the game killed upon it.†

In my description of the wild Veddahs of Nilgala, and those of Bintenne, it is well to bear in mind that, though they are not fifty miles apart, there is no communication whatever between them. No individual Veddah of the one district ever saw one of the other. They are entirely distinct; but distinct only in geographical position. They have inherited the same customs, superstitions, names, and dialect.‡

In appearance, the Veddahs differ materially from the Singhalese. They are smaller in every respect, and rather darker, or, more properly, more dusky in complexion. They are short, slightly built, yet very active. Though far from being muscular, their limbs are firmly knit together, and they are athletic and capable of enduring great fatigue. Though spare, they are generally in very fair condition, and look more healthy than many of the Singhalese in the adjoining districts.§

The tallest Veddah I ever saw, a man so towering above his

* A "chéna" is a patch of ground cleared from the forest for cultivation. The jungle is burnt down, a crop taken off, and then suffered to grow up again. It is recleared again after intervals of from five to ten years.

† This custom is called gang-gátó, lit. village hind leg; "gama" would be better translated "township", as it signifies a tract of ground within certain limits. The lord of the soil claims the "hind leg" of any deer, etc., killed within his bounds.

‡ The Veddahs of the Badulla Bintenne appear a distinct sept; those of Nilgala are connected with a Veddah family living just across the Batticaloa boundary, close to which their country lies.

§ I use the term "Singhalese" and "Kandyan" in distinction from "Veddah."

2:Bailey G-5 (ca. 1854) 1863
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element as they are in the midst of a civilized crowd. They are different beings at ease in their own forests. I have travelled by night with Veddahs for my guides over the plains and through the forests of Bintenne, and have been struck with their altered demeanour. In their own hunting grounds, they are no longer the scared and cowering creatures I have described. They are "at home;" and seem to assert their freedom. Bows in hand, their axes hanging from their shoulders, they stride noiselessly along, with head erect, and independent air as though they were every one's equal, and had none to fear.

As their chief pursuit is hunting, whether for game or honey, their constant weapons, without which they never stir, are a bow, two or three arrows, and a very small axe (for cutting honey-combs out of trunks of trees), shaped with a hollow in the lower part of the blade to enable it to hang conveniently upon the shoulder. They also carry a larger axe, stuck into the waist-string at their back.

The bow is long, from five feet eight to about six feet six inches in length, rudely made of tough elastic wood*—a bow, which a muscular Englishman would bend with an effort, long practice has taught the slightly-built Veddah to string with ease; and I have seen a boy use a bow which caused me some exertion to bend. The strings, which are exceedingly strong, are twisted of different kinds of bark and fibres.† The arrows, which are about a yard long, are headed with a sharp iron blade, often nearly six inches long and an inch wide, about the formation of which they are still as "curious" as when Knox wrote of them, and if a blade be given them, they will now, as they did then, grind or beat it out to the shape and thinness they most approve.‡

The method in which "they bespeak their arrows to be made," and their mode of barter generally, which Tennent believes still to exist among them, have long been exploded.§ They are not

* They chiefly use the wood of the following trees, doonoomadala (*sterospermum chelonoides*), the kekala (*cyathocalyx zeylanicus*), a creeper called kobbéwel, or the pandóre tree.

† Chiefly the fibre of the niyanda (*sansiviera zeylanica*), and the bark of a creeper called the areloowel.

‡ "They are so curious of their arrows that no smith can please them. The king once to gratify them for a great present they brought him, gave all of them his best made arrow-blades, which nevertheless would not please their humour. For they went all of them to a rock by a river, and ground them into another form." Knox, part iii, chap. i, p. 63 (folio).

§ "It hath been reported to me by many people, that a wilder sort of them, when they want arrows, will carry their loads of flesh in the night; and hang it up in a smith's shop, also a leaf cut in the form they will have their arrows made and hang by it; which if the smith do make according to their pattern, they will requite, and bring him more flesh; but if he make